1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

west by Lahul and Kullu, on the south by Kanáwar, and on the east by the Chinese district of Chumurti. It comprises the whole valley of the Spiti river, from its source to the junction of the Para, a length of about 64 miles. Its mean length is not more than 52 miles, and its mean breadth only 36 miles, which give an area of about 1,900 square miles. The mean elevation of the inhabited parts, as determined by the heights of eight camps, is 12,986 feet.

Lahul (or Lho-yul, the "southern district") is bounded on the north by Zanskar and Rukchu, on the west by Káshtwár, on the south by Chamba and Kullu, and on the east by Spiti. It comprises the valleys of the Chandra and Bhaga rivers, as well as that of the Chandra-Bhaga or united stream as far as Treloknáth, below which the people are of Hindu race and religion, with but little admixture of Tibetan blood. With the single exception of the valley of the Indus, Lahul possesses more cultivable land, and a less rigorous climate than any of the other districts of Ladák. There the currant and the gooseberry are both found wild, and in the lower parts of the valley towards Treloknáth the mountain slopes are covered with fir trees. Like Kanáwar, Lahul partakes somewhat of the climate and productions of India as well as of those of Tibet. The people, their language, and their dwellings are mostly Tibetan, but with a strong mixture of Indian origin. Lahul is 68 miles in length by 34 in breadth, which give an area of 2,312 square miles. The mean elevation of its inhabited parts, as determined by the heights of nine camps, is 11,063 feet.

The following table of the extent and mean elevation

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

will also be seen that the western, as well as the eastern chain, separates the great Hindu family of India from the Botis of Tibet. Some mixed races are found to the south of each chain: the Láhulis and Kanáwaris to the west, and the Gorkhas and Bhutánis to the east. Lastly, it will be seen that both ranges form the lines of demarcation between the cold and dry climate of Tibet, with its dearth of trees, and the warm and humid climate of India, with its luxuriance of vegetable productions. These facts, joined to the great elevation of the range, are, I think, sufficient to warrant the selection of the Bara-Lacha chain as the continuation of the true Himálaya. But there is one marked difference between the eastern and western ranges which can scarcely fail in striking the most casual observer. The inferior mountains of the eastern chain generally run at right angles to its axis, whereas those of the western chain are mostly disposed in subordinate parallel ranges. The general parallelism of the principal mountain-ranges of the world,—of the Himálayas and the Altai, in Asia,—of the Atlas, in Africa,—and of the Alps and Apennines, the Pyrenees and Carpathians, in Europe,—has already been noticed by Humboldt and others. But this parallelism also exists in the subordinate ranges of the western Himálaya. Thus we find no less than two distinct and independent ranges to the south of the western Himálaya, both stretching in the same general direction from south-east to north-west. These ranges I propose to call the *Mid-Himálaya*, and the *Outer*, or *Sub-Himálaya*, leaving the name of Sewálik unchanged for the lowermost sandstone ranges.

Beyond the Himálaya the same system of parallel chains will be observed in at least three distinct ranges

[1 of the Himalayas - ANALYST.]

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

133Y described, from south-east to north-west. The whole length of the chain from the peak of Monomangli to the sources of the Gilgit and Kunar rivers is not less than 650 miles. It is pierced in three places by rivers, by the Sutluj and Para at the base of Porgyal, and by the Indus at the foot of Dayamur. Its greatest elevation is the lofty peak of Nanda Devi (Jawáhir) 25,749 feet, and its greatest depression, the pass of Seoji-lá, 11,700 feet, between Kashmir and Ladák. Throughout its[1] whole extent it forms the boundary between the races of Hindu origin and the pure Tibetans of Ladák and Balti. To the south-east it divides the Tibetan district of Garo from the Indian province of Kumaon. Midway it separates the Ladáki districts of Rukchu, Zanskar, Purik, and Drás, containing only pure Botis or Tibetans, from the provinces of Spiti, Kullu, Lahul, Kashtwar, and Kashmir, whose inhabitants are chiefly a mixed race of Indo-Tibetans. To the westward it was once the boundary between the Dards of Chelás and the Tibetans of Astor and Gilgit; but the Dards have since penetrated to the northward, and the Gilgitis of the present day are a mixed race of Dardo-Tibetans.

131 144

133X To the south of the Sutluj the heights of many of the loftiest peaks have been determined by Webb, Hodgson, and the Gerards, but to the north of the Sutluj, no heights were ascertained by them, except only that of Porgyal by Alexander Gerard. Beyond this, not more than five peaks have been measured, with more or less precision, but the general accuracy of these measurements is proved by the ascertained elevation of several passes. The following table gives all the heights to the south of the Sutluj.

[1 i.e., the western Himalayas. - ANALYST]

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

582 woman; while the Ladáki girl is rarely married before
165 she is about seventeen or eighteen years of age. The advantage of this practice is best appreciated by a reference to the tables of longevity, which show that for every Balti woman who reaches the patriarchal age of threescore years and ten, there are no less than three Ladáki septagenarian ladies. That this difference is not due to the climate, or to particular customs which might affect both sexes, is further shown by the same tables; from which we learn that for every Balti man who reaches seventy years of age there are only two Ladákis. The difference must therefore be due to some cause which affects the women only; and this cause I presume to be the very early marriages of the Musalmani females.

II.—ORIGIN.

174 The Botis, or Bhotiyas,* are usually considered as a distinct race of people, chiefly I believe on account of their peculiar language. But this peculiarity must have been partly produced by their isolated position, and partly by the few wants of a poor people; as both of these causes must have operated against the introduction and naturalization of foreign words. Regarding their origin, therefore, nothing but a conjecture can be
• 144 hazarded. Judging from their language and features, which have much in common with those of the Chinese, the Botis must be pronounced to be an offshoot of the
177 great Mongolian race; and all differences, both physical

* *Bhotiya* is the Hindu name. The Tibetans call themselves *Botpa*, *Bod-pa*. The name is most probably derived from their profession of Buddhism, *Bauddha* being the designation of a Buddhist.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

and moral, may be easily accounted for by the severe cold and extreme dryness of the Tibetan climate, and by the former intimate connection of the people with the Caucasian Hindus of India for many centuries during the flourishing period of Buddhism.

The great mass of the people of Ladák are all of one race or caste. They intermarry and eat together, and are all eligible as members of the national priesthood. But in the northern provinces of Ladák there is a numerous class called *Bem*,* or "low," which includes all the dancing-women and their attendant musicians, all smiths and carpenters, and in fact handicraftsmen of every kind. In Lé itself, and in Chachot, there are small colonies of Kashmiris, whose connection with the native Botis has produced a mixed race called Argon.† These same hybrids between the Kashmiris and the native races are also found in Kashgar, Yarkand, Aksu, and Kotan.

III.—PHYSICAL DESCRIPTION.

Of the physical characteristics of the Botis, little has been made known beyond the facts that they have "a strongly-marked Tartarian or Mongolian countenance, and that they are superior both in vigour of body and in stature to the other Mongolian races of Kalmaks and Tungusis."‡ Their peculiarly Tartarian physiognomy must be considered as a presumptive proof of their

* The men are called *hBems-pa*; the women *hBems-mo*, or *Bem-mo*.

† This is probably the Turki word *Arghun*, ارغون, "fair;" the mixed race of half Kashmiris being much fairer than the people of the country.

‡ Prichard, Natural History of Man, p. 217.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

144 147 Mongolian origin. Their superiority in bodily strength is perhaps owing partly to the bracing climate of their elevated country, and partly to the former infusion of Hindu blood. I have had practical proof of this superiority amongst the Botis of Láhul, Kanáwar, and Spiti. In 1846 the short Láhuli women carried with the greatest ease, day after day, the roof of my tent, which the taller and finer-looking men of Kullu and Simla refused on account of its weight. Again in 1847 the Kanáwari and Spiti women carried loads at which the pampered Simla coolis had grumbled. I have repeatedly seen a box weighing sixty pounds carried by girls of sixteen and eighteen years of age over the high passes of Kanáwar.

141 Regarding their alleged superiority of stature I am rather sceptical. But as no detailed accounts of the average heights of the different Mongolian races are accessible to me, I can only quote the statement of Pallas, that the Kalmaks are "generally of a moderate height," and "rather small than large." The following table shows the stature of the Boti race in different parts of Ladák and Balti, according to the average measurements of from five to seven persons of each sex in many different villages, always including the tallest and shortest men and women that could be found.

TABLE OF STATURE.

	Districts.	Men.			Women.			Landlords.		
		Tallest.	Shortest.	Average	Tallest.	Shortest.	Average.	Tallest.	Shortest.	Average
		ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
Buddhists.	Rukchu	5 1·5	5 0·0	5 0·9	5 0·0	4 1·0	4 8·2	5 3·0	5 1·0	5 2·5
	Spiti	5 6·5	5 0·0	5 2·4	5 2·5	4 1·0	4 8·9	5 7·5	5 4·0	5 5·7
	Nubra	5 7·0	5 4·0	5 2·7	4 7·0	4 0·0	4 9·8			
	Ladák	5 5·0	4 10·0	5 1·4	5 4·0	4 1·0	4 10·1	5 9·0	5 2·0	5 5·3
	Average			5 1·8			4 9·2			5 4·5

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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	Districts.	Men.			Women.			Landlords.		
		Tallest.	Shortest.	Average	Tallest.	Shortest.	Average.	Tallest.	Shortest.	Average
		ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
Musalmáns.	Chhorbad	5 8·0	4 8·0	5 0·9	5 0·0	4 4·0	4 9·3			
	Khapolor	5 7·0	4 6·0	5 0·7	5 2·0	4 2·0	4 9·1			
	Keris	5 5·0	5 0·0	5 2·9	4 11·0	4 8·0	4 10·6			
	Parguta	5 9·0	4 10·0	5 3·5	5 4·0	4 4·0	4 8·5			
	Skardo	5 11·0	4 9·0	5 2·3	5 0·0	4 6·0	4 9·7			
	Shigar	5 5·0	4 4·0	5 0·4	4 11·0	4 8·0	4 9·4			
	Rongdo	5 7·0	4 9·0	5 2·1	5 0·0	4 7·0	4 9·7			
	Average			5 1·8			4 9·5			
	Average of Botis			5 1·8			4 9·35			
Hindu Botis.	Upper Kanáwar	5 6·0	4 11·0	5 1·9	5 1·5	4 4·5	4 9·0	5 8·0	5 4·0	5 5·9
	Middle Kanáwar	5 6·0	4 9·0	5 2·0	5 5·0	4 9·0	4 11·1	5 8·0	5 0·0	5 5·3
	Lower Kanáwar	5 9·2	4 11·0	5 4·1	5 6·0	4 10·0	5 1·2	5 7·0	5 7·0	5 7·0
	Average			5 2·0			4 9·7			5 6·1

144 ●

In this table the effect of the admixture of Hindu blood will be seen at once in the superior stature of the people of Lower Kanáwar.* Those of Middle Kanáwar also occasionally intermarry with the Hindus; for I found a woman, named Charanu, a native of Saráhan, near Rampur, who was wedded to two husbands in the village of Kala, opposite Labrang, in Middle Kanáwar. In fact the people of Kanáwar generally are called Kanets, a name which is said to designate a people of mixed race. The proper name of the country is therefore most probably *Karanáwara*, the country of *Karanas*, or people of mixed race, a name usually applied to the offspring of a degraded Khsatriya and a Khsatriya

[103]

* The Botis are shorter than the Kirghiz of Wakhan and Pamer who were measured by Wood.—Oxus, pp. 338—372.

	Tallest.	Shortest.	Average.
Men	5 5·5	... 5 2·0	... 5 3·2
Do.	5 7·2	... 5 1·7	... 5 4·5
		Mean	... 5 3·85

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

144 female. The same name is applied by Marco Polo to [103] another mixture of the same races—Tartars and Indians. There are indeed Kanets in other parts of the Himálayas, but only in those districts which border upon Ladák; as in Bisahar, Kullu, Chamba, and Kashtwar.

141 The average stature of the Botis of Ladák appears to 142 me to be very short indeed when compared with that of their Hindu and Chinese neighbours; but that this is chiefly, if not wholly, the effect of poor food and of privation of all kinds, is proved by the average stature of the landlords, or head men, of the different villages. These never carry burdens on their backs, are better fed, and better clothed; and (when they travel) usually ride from one place to another, instead of toiling up and down the steep and rugged passes of their native mountains. This shows the beneficial effect of wholesome food and of comparative comfort even in the most rigorous climate.

141 The stature of the women seems to be particularly low. This is not, however, shown in the averages, which exhibit a difference of only four inches between the men and the women. But the number of very short women is much greater than that of very short men. In Ladák I saw only six men that were under five feet in height; of whom two were four feet eleven inches; three were four feet ten inches; and one was only four feet nine inches. Amongst the women of Ladák, however, I saw no less than ten that were under four feet five in height. Of these, one was four feet four and a half; two were four feet four; one was four feet three; two were four feet two; one of forty years of age was four feet one and a half; and three were only four feet one inch in height. I am unable to say positively what may be the cause of

1:Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

142 part to any natural tendency to curl, but solely to the tangled and thickly agglomerated matting of the hair, consequent upon its never having been combed or washed from first to second childhood.

141 In the accompanying plates* I have exhibited four different views of two Botian skulls which I procured at Hanlé and at Lé. The first is a specimen of the nomadic dwellers in tents, the second of the settled inhabitants of houses. There is a considerable difference in the shapes of these two skulls, but I believe that the Lé specimen is a departure from the usual type; its elongated form being most probably due to some malformation at the time of birth. This is I think fully proved by the continuation of the longitudinal suture from the top of the cranium down to the nose. As a second skull from Lé, which I have in my possession, resembles very closely that of the nomadic Boti of Hanlé, this cranium may be taken as a very good specimen of the Ladáki type of Boti.

The characteristics of this type are almost the same as those of the Mongolian. The more striking are a round and globular shape of cranium, and a great lateral extension of the zygomatic arches, coupled with a narrow forehead, which gives what Prichard has called a pyramidal form to the front view of the skull; that is, if lines be drawn from the outside of the cheek-bones touching the temples, they will meet in a point at a short distance above the head. This form is quite different from that of the European skull, in which the width of the forehead is often greater (but I believe 144 never less) than that of the cheek-bones. In other respects these Boti skulls appear to resemble very closely

* Plates X. and XI.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

144 those of the civilized Chinese. Indeed, if the statements of their own historians* are to be credited, that the Chinese originally came from the Shensi forests of the frontiers of Tibet, we can scarcely come to any other conclusion than that they were originally of the same stock as the people of Tibet, or in other words, that they were actually Botis. The Mongolian origin of the Chinese and of the Botis is, I believe, universally admitted; and I would attribute the differences between them and the present nomadic Mongols partly to the early civilization of the Botian race, and partly to the admixture of Hindu blood. The form of the skulls in my possession, and more particularly of the frontal bone, also shows a considerable affinity to the Hindu race. In corroboration of this view, I am happy to quote the opinion of M. D'Halley,† who says, "Peut-être que les Bhots sont des Hindus modifiés par leur mélange avec des Mongols."

141 The following table exhibits the facial angle, the cranial capacity, and the present weight of the four Botian skulls, three of which are in my possession.

Skulls.	Facial angle.	Cranial capacity.	Weight.
		Cubic in.	lb. oz.
No. 1 from Hanlé	80°	74·5	1 4·44
2 „ Lé	68°	72·7	1 6·44
3 „ Lé	78°	70·0	1 7·46
4 „ Balti	75°	72·0	1 2·40
	74°	72·3	1 5·18

The facial angle in these specimens ranges from 68°

* Prichard, Natural History of Man, p. 227.

† Des Races Humaines, p. 128, note.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

from 1 lb. 7 oz. to 1 lb. 8 oz. These skulls are all thin and smooth, and of compact texture, excepting only the jaws, which appear to me to be rather massive for the size of the head.

Of the configuration of the Boti skeleton, I can give but little positive information. The shoulders are square and broad, and the trunk is rather long in proportion to the stature. I obtained the pelvis* belonging to No. 1 cranium, which has a longitudinal axis of 3·75 inches, and a transverse axis of 3·6 inches, with a form inclining to the square. According to Professor Weber, as quoted by Prichard, this shape prevails generally amongst people who resemble the Mongolians.

The Botian tribe would, therefore, seem to possess the same physical characteristics, both in outward form and in their bony structure, as those which distinguish the Mongolian race generally, with only some slight modifications, which are most probably due to their connection and occasional mixture with the Caucasian race of India.

For the sake of comparison I have given sketches of two Kashmirian skulls,† one male and one female, which I procured in the city of Kashmir. The differences are very striking; but more particularly the oval shape of the skull, the flattened form of the zygomatic arches, and the narrowness of the jaws; all of which peculiarities are characteristic of the Caucasian race. The measurements of my Kashmiri skulls are as follows:—

* See Plate XII. † Plates XIII. and XIV.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognised in almost every countenance. In those parts of Láhaul in which there is most admixture of Hindú blood, the blending of the two types is very clearly distinguishable.

General character of the people of Láhaul and Spiti.

Mr. Lyall thus describes the character of the people of Láhaul and Spiti:—

"The character of the people is solid and conservative; their power of united action is considerable, as will be seen from the description I have given of the arrangements in force with regard to *begár* and common expenses; they seem to me not quick-witted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. They have few ideas in respect of manners; when holding a court or a meeting, I have often seen the whole assembly burst into a roar of laughter on my making a mistake in the language of a ludicrous character, and a man would fill and light his pipe under my nose on similar occasions without thinking of asking leave. But these same people answered all my questions very carefully, and carried out my orders with great fidelity. Murder, theft, or violent assaults are almost unknown among them,* and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of polyandry in Láhaul, and of celibacy of younger sons in Spiti, which leave a large proportion of the women in both countries unmarried all their lives. In spite of these two frailties the Botis seem to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair; and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects; more at least than the forms of religion practised by other races, Hindú or Muhammadan, have at the present day in the parts of Hindústan with which I am acquainted. This is not surprising, as the moral teaching to be found in the Buddhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness, when not done in a humble and reverent spirit, is recognised. In regard to veracity I have found them superior to Hindús; in hearing law

* Of late years the people of lower Pattan, in Láhaul, have got a character for picking and stealing from merchandise in their hands as carriers; but they are a race apart, of mixed blood and religion, descended for the most part from criminals from other countries, who took refuge here from justice in former days. Besides they have been demoralised lately by opportunity and impunity.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

157 Chapter III, C. Tribes and Castes and Leading Families.

suits I have very rarely had to call witnesses: cross examination usually brought about a perfect agreement as to facts."

Mr. Anderson, however, remarks that the people have altered for the worse in respect of veracity since Mr. Lyall's time.

SECTION C.—TRIBES AND CASTES AND LEADING FAMILIES.

564 Caste in Láhaul. 144

Mr. Lyall, writing in 1869, thus describes the castes in Láhaul:—

"The distribution into castes is as follows:—Thákurs 216, Bráhmans 502, Kanets 4,566, Dágis 360, Lohárs 277, Barárás 10, Sunyárs 3, Hensis 17. The Thákurs are the *jágírdárs* and their offshoots; they are beginning to assert a Rájpút origin, but, in point of fact, are more or less pure Botis or Mongolians by blood. The Bráhmans are only found in Pattan and are descendants of emigrants from Chamba, Láhaul and other countries to the south. The so-called Láhaul Kanets are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in Pattan are, no doubt, descendants of Kanet settlers from Kúlu and Bangáhal; the rest, and the inhabitants of Gára and Rangloi, are pure Botiás or nearly so; the remaining tribes are also of mixed race; they constitute the lower classes who do not hold regular allotments of land, and subsist in part by serving for wages or by handicrafts. The Dágis have probably the least admixture of Botiá blood of any race in Láhaul; they came from Kúlu in the time of the Rájas, and now act as musicians in the temples and in some of the monasteries. Only a few of the Lohárs now act as blacksmiths; the Barárás are basket-makers; the Hensis are professional musicians, whose daughters act as dancing girls. Every year a number of the Kanets of Pattan spend the winter in washing for gold at Cheling, in Ladákh or on the Zánskár river; they pay a tax of one or two rupees per head to the Ladákh Government, and earn on an average four tolas or a little more (—1½ to 2 oz.) of pure gold in the season; they form themselves into companies of fifteen or twenty men, and appoint captains of each gang. All classes speak Tibetan, but that spoken in Pattan contains a great admixture of Hindi; each valley also has a distinct dialect of its own. Generally speaking, in Botiá or Tibetan countries, there are no distinctions of caste; there is a class distinction between the agriculturists, who form the great mass of the population, and the artizans, musicians, and others who live by wages; but though this prevents intermarriage, it does not separate the classes in the way that the rules of caste separate different tribes of Hindús. Spiti still resembles other Tibetan countries in this respect. But the people of Láhaul are rapidly adopting the caste system among other Hindú customs. There are only seven regular *lámás* in Láhaul, that is, *lámás* who live always in the monasteries and have no other occupation; but there are 110 of the landholders who own land and cultivate, and have very little of the monk about them, but have taken a vow and are attached as *lámás* to some monastery or other. These are found chiefly in the Gárá country, where also there are seventy-one nuns known by the names of *chomo*. These monks and nuns can all read and write the Tibetan character; one nun can calculate an eclipse: the same building serves for both monastery and nunnery, but is only fully occupied in the winter."

564 465 651 197 565 564 177 792

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

of Láhaul. They are mendicant minstrels, the men playing the pipes and kettle-drums, while the women dance, sing and play the tambourine. They sometimes engage in trade, but only in a small way by barter; and the saying *Hensi ka sauda* implies that a transaction is mean and paltry. They *never* own land, and "the Beda no land, the dog no load" is a proverbial saying. They are considered low and disreputable; and other classes will not eat food together with or cooked by them. In 1868, of the men who returned themselves as Kanets, 382 were *lámás* or monks attached to the five monasteries. Of the women only about ten are nuns, and they do not spend the winter in the monasteries like the nuns of Láhaul, but live at home with their fathers or brothers. Many other women in Spiti live at home unmarried all their lives; others who cannot get married in a legitimate way walk off to Tibet with pedlars or traders, or go to live with some *dotul* or labouring man who takes their fancy. Some of the richer landholders have men-servants living in their houses who are known as *lápas*; they eat from their master's table, are servants of all work, and do not marry, though they often keep company with some unmarried woman of the house or neighbourhood. One or two men-servants are kept in each monastery to light fires, &c., and are called *tárwás* or *togochás*.

Chapter III, D. Village Communities and Tenures. Caste in Spiti.

The Thákurs are the gentry and quondam rulers of the valley. They are more or less pure Botias or Mongolians by blood, but are beginning, as the natural sequence to the Hindúising tendency already described, to assert a Rájpút origin. Three families of Thákurs retain in modern times a status of importance as *jágírdárs*—that of Hari Chand, *negí* of Láhaul, who holds his village of Kolong, or Todpa, in *jágír*; that of Devi Chand, who holds Ghamrang; and that of Híra Chand, who holds Gondola. The aggregate cash assessment of these *jágírs* is Rs. 975, subject, however, to payments (*nazarána*) aggregating Rs. 250 per annum. Thákur Hari Chand, son of Tára Chand, in virtue of his office as *negí*, receives certain other emoluments. The most important of these are one-fourth the total revenue grazing dues in *khalsa kothís*, and fines in criminal cases.

Leading families.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Láhaul is sub-divided by the people into Rangloi or the Chandra valley, Gárah or Punán, the Bhága valley, and Pattan or the valley of the Chandra Bhága. The first valley contains four *kothís*, the second four, and the third six, making fourteen *kothís* in all. Some of the *kothís* correspond with the boundaries of the existing or extinct *jágírs* or fiefs of the Thákurs or petty barons of Láhaul. The rest are merely groups of villages or hamlets, which have for long past been connected for administration purposes. For instance, *kothí* Ranikí consists of several villages, scattered here and there among those of other *kothís*, which were formerly held in *jágír* by a Kúlu princess, and which have ever since held together as one community under one headman. Nor is the village (as Mr. Barnes says of the hamlet in Kángra) the elementary part of the system in Láhaul;

Sub-divisions in Láhaul: Nature of townships and villages.

11: Singh D-5 (1932) 1933 AJ4 West Tibetans AJ4
Spiti

MAN

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ORIGINAL ARTICLES.

With Plate M.

Tibet: Disposal of the Dead. Singh.

Disposal of the Dead by Mutilation in Spiti (W. Tibet). *By Dr. Bhagwan Singh.*

133 The district called Spiti is now under British administration, and forms a part of the 634 Kangra District in the Punjab. On all sides it is surrounded by the snowy ranges of the inner Himalayas. The whole of this country lies on the banks of the Spiti river, which in turn is a tributary of the Sutlej. The altitude of Spiti is from 9,000 feet to 14,000 feet above sea level. 149

About a century ago Spiti was a part of Central Tibet, since when it was annexed by the then 779 Raja of Kashmir, and subsequently taken over by the British Government. The inhabitants follow 144 the Buddhist faith as practised in Tibet, and are of Mongolian origin, with an admixture of Aryan 177 blood. Practically all their customs are derived from the usages of pure Tibetans.

764 I propose in this article to give an account of one special mode of disposing of the dead—disposal by mutilation. As has been already stated by the Rev. Walter Asboe, in his account of the disposal of the dead in Tibet, there are four methods employed when disposing of the dead. They are (1) Mutilation of the corpse by chopping it in pieces; (2) Cremation on a funeral pyre; (3) Burial in the earth; and (4) Throwing the corpse into the water.

766 I was informed that whilst the corpses of laymen may be disposed of in any of the four ways already mentioned, ecclesiastics are always cremated on a funeral oven made of stone or earth in the form of a square. This applies especially to Spiti, for in other parts of Tibet both clergy and laymen alike are cremated after death on a funeral pyre of logs.

764 The most propitious time for mutilating corpses is when the harvesting and winnowing operations 793 are performed, whilst at other seasons of the year the mode of disposal is determined by the lamas (priests) who consult their religious books for the most auspicious method.

The site chosen for the mutilation ceremony is usually a good distance from the village. Here again the lamas are consulted as to the most propitious position—whether it should be the north, south, east, or west of the village.

000 During the month of August, 1932, I went on a medical tour to Spiti, and I was fortunate in visiting a village where the mutilation ceremony was performed.

On August 26th I reached a village called Manay, situated on the right bank of the Spiti River. On arrival there about midday, I was informed that a young man suffering from pains in the abdomen had died early that morning.

On inquiry, the villagers told me that the day before my arrival the deceased went with some people from the same village to repair a road running between Pow and Manay. Whilst lifting a boulder which had obstructed the road, he felt slight pains in his belly, causing him to abandon his work and proceed home. These pains increased in severity, followed by vomiting and acute constipation. The pains were spasmodic, and localized in the region of the navel, and he was unable to lie on his back, but remained in a sitting posture until his death.

1/1 [See Source # 13 in AJ1 Tibet AJ1 -- Analyst]

13t Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

IN HIMALAYAN TIBET

CHAPTER I

Introduction to the Land & People

"ONCE upon a time" is the orthodox beginning for all stories of fairy-land, and indeed the words "here and now" seem far too prosaic to introduce a new-comer into a land where those, who can still look out on the world with a child's wonderment and imagination, may actually see such living and moving embodiment of gnomes, elves, quaint old witches, weird old wizards in such appropriately fantastic and grotesque settings that they may well feel they have reached the veritable home of merry sprites and strange goblins. Could anything be more gnome-like than the little children playing in the roads and lanes, peeping shyly round dark corners or out of mysterious cracked doors, or darting away down queer passages leading under and through houses, quaint little individuals with merry brown faces, sometimes flat and Mongolian in type, but often with large lustrous brown eyes, probably from a Kashmiri admixture. See these elf-like little faces framed in the astrakhan edging of their high fur-lined caps with turned-up corners, a fashion worn by all ages and sexes, including the pig-tailed men, these very corners being so typical of the whole goblin land. So, too, are the still taller peaked mitre-shaped hats of the lamas, red or yellow, while the national head-dress or "Perag" of the women, is the most extraordinary thing of

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Looking overhead into a clear azure sky we noticed two perfect and complete halos round the sun, and were informed by our servants that these signified either the crossing of the pass by some really great men, or the birth of a King.

Our camp had been pitched in a sandy plain surrounded by hills, through which a sluggish streamlet meandered, passing within a few yards of our tents. After a cup of tea, partaken of inside our temporary home as a cold wind was blowing outside, and a rest after the day's trek, we emerged for a walk, and to our surprise found that the whole plain had been converted into a lake. Literally within a space of three hours some giant must have dumped down this expanse of water, measuring about two hundred by one hundred and fifty yards. Next morning practically the whole had disappeared, and this seems to have happened daily for weeks. From here we passed over other plains where the same had occurred, till suddenly there lay before us a large green deep lake, from whose banks there rose a row of sandy mountains, behind which glorious snow-covered peaks stood sentinel. This large inland lake, called "The Panggong," runs far into Tibet, and is formed of brackish water. Seen in the morning light, it really is a fine sight.

Leaving it on our right, we reach the village of Pobrang. We may call it a village, for it can boast of two houses, and is certainly the last resort we could designate by such a name, until we get well into Tibet. Here we get our first glimpse of the Changpas or inhabitants of the Northern Plain. Rough and unkempt-looking, they are not altogether the sort of fellows one would like to meet alone by night, but their jolly smile would soon dispel all fears. Let us first describe them, as far as description is possible, and then glance at their dwellings. Their eyes are typically Mongolian, their noses large and firmly flattened. Long hair, which surely has not made the acquaintance of brush and comb for years, if ever, and which ends in a pigtail, surmounts faces

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

much longer than their arms. In winter this is very useful, as the hands can be threaded in the opposite sleeve to keep warm, and any surplus length in a man can always be turned back as a cuff. A woman's trousers are also far longer than her legs, and look very peculiar garments when spread out to dry. But the concertina-like creases into which they fold when worn, and which come right down to the ankle, add all the more warmth in winter. An unmarried girl wears white trousers, but a married woman must wear black, at any rate after the birth of her first son. A woman's *skerag* or waistband is also wide and very long, and wound round her very tightly. Her gown is shaped rather differently from a man's—the bodice and skirt being cut separately, and the latter sewn on to the former with very full pleats, and if it is a best dress the whole is edged with an effective little narrow binding of gay pattern. Occasionally she thinks to enhance her beauty by using the small berries of a common weed, and sticking them all over the upper part of her face, where they look like little yellow spots. These berries are also said to relieve headache, and withdraw superfluous serum. We must also mention the head-dress of the Mussulman women in Leh, for the town contains a large proportion of them. The *perag* is rightly considered an emblem of an idolatrous religion, and should be discarded on changing over to Mohammedanism. Then a white head-dress covering over a little round foundation cap, and hanging in folds to below the waist, is worn. In front is an ornament which may be quite costly, of seed-pearls and turquoises, often arranged to form the sign of the crescent.

Now we come to those important members of the home, the children, and it would be hard to find more fascinating little persons than the elfish little sprites whom we meet in Ladak. To our Western eyes the flattened face and large cheeks of a Mongolian type of baby are particularly quaint.

When Baby is coming, in contrast to the complicated

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul

lax order than that of the established Church in Tibet, and allows marriage of the clergy.

Three of the languages spoken are Bunan, Manchet and Tinan, all of them non-Aryan, non-Tibetan in origin, and closely related basically with the Munda language of north-east India. Inmixtures have, however, taken place and very many foreign words and forms have crept into the three languages, Bunan being more infused with classical Tibetan, and Manchat and Tinan having acquired many words from the Aryan Indian languages of Chamba and Kulu. In some parts of the Chandra and of the Bhaga valleys, round Khoksar and Kolong, Tibetan is spoken too, in its local dialectual form. Kyelang is in the centre of the Bunan speaking area, while Tinan is spoken east of the confluent of the Chandra and the Bhaga, and Manchat west of the same right up to the border of Chamba. Tibetan is the *lingua franca* of the whole country, although it is perhaps less understood in the Manchat speaking area (that is in the valley of the Chandra-Bhaga) than elsewhere. Literacy is quite high among the Buddhists, their children, as is the custom also in Tibet, going at an early age to learn to read and write Tibetan in the monasteries.

The people have a distinct mongoloid appearance, although not as pronounced as that of the occasional visitor from Tibet often encountered during the summer months. In dress, the men at least, wear clothes very like those of the inhabitants of Tibet. A long, loose robe of dirty white or dark coloured wool is worn with a sash round the waist, while it is buttoned up over the right shoulder with Chinese type fastenings. On their heads they wear small caps such as in Kulu, or Tibetan embroidered hats with fur flaps turned up, but which can be let down if needed over the ears.

The women have a much more characteristic way of dressing which is restricted to the valley of Lahul, so that it is possible to tell at once that they come from there. The robe which they wear is secured at the waist with a sash from the back of which hang two strings of brass beads; these are plaited into the hair and pass under the girdle, over which a square piece of mother of pearl shell is fastened into the extremities of the plaits. On the head, the hair is collected at the centre on top and there a saucer shaped silver ornament, often with a turquoise in the middle, is fastened down. Over the temples, on either side, a ball of amber called *poshel* (*sPos-Shel*) (imported from East Prussia) is attached with silver links to the centre piece on top of the head. Over the robe, a thick woollen coat is often worn, and trousers can be glimpsed

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

3. *History*

174 Historically, Ladak seems to have been inhabited originally by emigrants from the plains, Indian in origin, whom the present day Ladakis call *Mon*. In central Tibet, this name is used for anything coming south of the Himalayas – thus *Mön-pa* (*Mon-pa*) for the inhabitants of Tawang, east of Bhutan, *Mön-la* for a pass leading to and from India, etc. There is every reason to believe then, that the Mons were simply [101] people of Indian origin. They still exist in Ladak today, but are a very lowly class of artisans and menials.

Prouder and physically very fine to look at, are the Dards, who appear to have occupied the country next. Herodotus calls them the most warlike of all the Indians, and we have seen that remnants of these fine [101] people still exist in Ladak, at Dah. There is another settlement, but Moslem, in Purig, just beyond the western boundary of Ladak, at Dras.

The Tibetans, of Mongol stock, were no doubt simultaneous emi- [144] grants into the Ladak highlands with the Dards. The two races intermingled and the less mongoloid appearance of the Ladaki as compared to the central Tibetan is no doubt a result of this inmixture. The Tibetan element, however, proved the strongest, and by the tenth century A.D., Tibetan chieftains were in command in various parts of Ladak. The first kings of Leh considered themselves as descendants of the mythical Tibetan king Gesar of Ling (*Ge-sar gLing-ki rGyal-po*).

175 Recorded history in Western Tibet really begins with the events con- 648 nected with the Tibetan king Langdarma (*gLang Dar-ma*) and his attempts to eradicate the growing influence of Buddhism (about 800 A.D.). Two of his grandsons, after the failure of their grandfather's apostasy, went west and founded kingdoms of their own in the wilderness of the Kashmir border. Their dynasty was known as that of the *Lha-chen* (*Lha Ch'hen*) "great god" kings, and lasted until one of their [631] descendants, Lha-chen Bhagan, founded the so-called Namgyal (*rNam-rGyal*) dynasty in 1470. The present kings of Ladak (*La-Dwags-ki rGyal-po*) still belong to this royal line.

The Ladaki monarchy was involved in many wars with its neighbours, particularly with the Baltis to the north-west, and with the Mongols who had settled in central Tibet in the 17th century. Imprudently, in 1646, Delegs Namgyal (*bDe-legs rNam-rGyal*) declared his support for Bhutan, of which country he considered himself to be the military protector, with the result that he suffered an invasion of Mongol troops. His appeal for help to Shah Jahan, then Moghul emperor of India, did not go unanswered, and the Mongols were expelled. Not without the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

CHAPTER XII.

LADĀKH: THE INHABITANTS.

LADĀKHĪS — CHĀMPĀS — COLONIES IN LADĀKH — MODE OF LIVELIHOOD — POSITION OF THE WOMEN — CERTAIN CUSTOMS — MONASTERIES AND LĀMĀS.

144 OF the four races of men who inhabit the country on the north-east of the main chain of mountains—the country which drains into the Indus—whose names are Chāmpā, Ladākhī, Baltī, and Dārd, the first three belong to the Tibetan race. People of this Tibetan race extend over an enormous extent of high ground at the back of the Himalayas, from the borders of China proper to the territories we are dealing with. We are here, in Ladākh and Baltistān, at the most north-westerly spots occupied by them.

101 131 563 The first of the three subdivisions of Tibetans—the Chāmpās—are those who lead a nomadic life on the upland valleys, places which, being too elevated for cultivation to bring a living, are fit only for pastoral uses. The second, the Ladākhīs, are those Tibetans who have settled in the valley, and in the side valleys, of the Indus; who have formed villages and have occupied nearly all the ground fit for cultivation; and who still retain the Buddhist faith which is held by the Tibetans to the south-east and east. Thirdly, the Baltīs are that branch of the Tibetan race, who, at one time identical with the Ladākhīs, spread farther down the Indus Valley and then became converted to the Muhammadan faith.* Deferring our say about the Baltīs until we come to describe the region they inhabit, we will in this chapter look at the characteristics of the other two branches, the inhabitants of Ladākh both settled and wandering, and will tell something as to their mode of life.

* The geographical distribution of these races is clearly expressed on the Race Map.

check on the latter was the widespread authority of the monasteries. The chief of these is Himis Gompa, on the left bank of the Indus, 18 miles above Leh. This monastery, which contains 400 to 800 monks and nuns, stands at the head of a wild glen and covers a considerable space of ground. An important festival, called the Himis Tsheshū, is held annually on the tenth day of the fifth month (about June 7), when the whole country-side flock to the monastery and witness the weird devil-dance of the Buddhist Lāmas. A constant spectator is the Gialpo of Ladākh. The monastery is believed to contain great wealth, and the treasure is kept under guard in order to prevent its being carried over the border to Lhāsa. The chief shrine is faced entirely with silver plate. Its treasure-house has small vases filled with pearls, turquoises, and rubies, said to be of value.

Leh (population, 2,079) is the only place of importance in Ladākh, and there are besides 463 villages. With the exception of one village of Shiah Musalmāns in Chhachkot, and of the Arguns or half-breeds, practically the whole population, excluding the town of Leh, is Buddhist. The people style themselves Bhots. According to the last Census, there are now 30,216 Buddhists living in Ladākh. They have the Mongolian cast of features, and are strong and well made, ugly, but cheerful and good-tempered. If they do quarrel over their barley beer (*chang*), no bad blood remains afterwards. They are very truthful and honest, and it is said that in court the accused or defendant will almost invariably admit his guilt or acknowledge the justice of the claim.

The people.

There are five main castes (*riks*): the Rgrial *riks*, or ryot caste; the Trangzey *riks*, or priestly caste; the Rjey *riks*, or high officials; the Hmang *riks*, or lower officials and agricultural classes; and the Tolbay *riks*, or artificers and musicians. This last caste, also known as Bem, is considered inferior.

The Ladākhis may be divided into the Champas or nomads, who follow pastoral pursuits on the upland valleys, too high for cultivation; and the Ladākhis proper, who have settled in the valley and the side valleys of the Indus, cultivating with great care every patch of cultivable ground. These two classes do not, as a rule, intermarry, and Champas rarely furnish recruits to the monasteries. The Ladākhis are mostly engaged in agriculture, and in spite of the smallness of their holdings they are fairly prosperous. Their great wants are fuel and timber. For fuel they use cow-dung and the bush, known as *burtse*. Their only timber trees are the scattered and scanty willows and poplars which grow along the watercourses.